The COMMONWEAL

VOLUME XXXIV *June 27, 1941* NUMBER 10

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THE COMMONWEAL is indexed in the *Reader's Guide, Catholic Periodical Index* and *Catholic Bookman.*

Commonweal Publishing Co., Inc., 386 Fourth Avenue, New York
Annual Subscription: U. S. and Canada, $5.00; Foreign, $6.00

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Closing the German Consulates

BEFORE the present cataclysm, consulates of the different nations in leading cities throughout the world were supposed to undertake rather specific services. While the diplomatic corps acted as the normal means of communication between states, the consuls abroad acted in behalf of individual citizens particularly in regard to their commercial dealings. As international trade developed, the rôle of these officials grew increasingly important. Consulates traditionally handle passports and visas and, in normal times, even return stranded seamen to their native shores. Consular offices serve as first port of call for citizens in any difficulty in a foreign land; yet all the while they are expected to do what they can to further the general business interests of the nation.

All this activity becomes transformed when the nation in question is a totalitarian state. The commercial success of an individual firm is no longer important except as it contributes to the power and prestige of the state. And as the totalitarian state is also revolutionary in character, its consulates serve as agencies for the furtherance of that revolution. Add the fact that the United States is actively supplying vital war materials to Britain, and it is not surprising that evidence has been amounting of propaganda and sabotage activities connected with the German consulates. Try as they will German agents have not attracted the American people to the Nazi outlook on life, but they can stir up domestic disputes and anti-British sentiments, not to mention committing outright sabotage in defense plants. Public details of the extent of such activity are meager, but there is evidently enough to make it seem worth taking away the protection afforded these intrigues by the consulates, even though it is another step toward war.

If we think of battlegrounds of consular activity, such as Latin America, for instance, the question grows whether the United States herself has sufficiently embarked upon the new type of consular activity. Are we effectively and legitimately propagandizing for democracy through this means? When seeking to protect certain interests for our foreign enterprises do we keep an eye on the relation of such representation to a consistent, constructive foreign policy? Have we recognized that the old economic imperialism has seen its day, that in Latin America, particularly, the economically important thing is to buy rather than to sell, that in these critical times the American consul's chief job is to win respect, confidence, warm sympathy for the United States. It is not enough to shut down the German, Russian, Italian consulates. To strengthen the United States in diplomatic and consular fields we must also make of our own consular service throughout the world an effective agency of propaganda in the best sense for American democracy.

Immigration and Vital Space

THE POPE'S radio address took note that "today the concept and the creation of vital spaces is at the center of social and political aims." Suspicious observers, such, for example, as the *New Republic,* considered this an improper gesture of appeasement toward the fascist countries, an effort to keep a balance even when the scale should fall heavily on the heads of the Axis. Incidentally, the message itself contradicts this criticism by expressing the assumption that families which emigrate from a crowded country are to exchange their nationality and take up citizenship in the countries where they immigrate. But that probably is not the main point in this long and important passage of the Pope's message.

"Should not one, before all else, think of the vital space of the family and free it of the fetters of conditions which do not permit even to formulate the idea of a homestead of one's own?" This asks a question primary to questions of state. It ought not be thrust aside even during a crisis in state relations. As the *New Republic* itself writes, "Democracy, as it exists in America and England today, can do with frank criticism of its shortcomings; it may still remedy them." It would be disastrous to hold up all remedy until world condi-

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tions seemed to make remedy a comfortable and easy operation. One, that time will never come; two, the greater remedy we bring currently, the greater will be the chances to approximate more closely those easy world conditions. The question is internal as well as international, as various branches of New Deal farm policy emphasized. And preeminently, the immigration laws of the United States and our laws and regulations governing the entrance into the country for foreigners can be examined unilaterally. It goes without saying that they need drastic revision before "the right of the family to a vital space is recognized . . . emigration attains its natural scope . . . the more favorable distribution of men on the earth's surface suitable to colonies of agricultural workers [is obtained] . . . the nations which give and those which receive both contribute to the increased welfare of man and the progress of human culture. . . ."

The Race Against Time

FRANCE received the refugees. From all over Europe they came to France—thousands of Germans, Italians, Austrians, Spanish and Jews. Thousands of Czechs and then the Belgians and the Dutch. They came while the roads still were open; they continued to come after the war had started; they paralyzed the armies, they clogged the roads—they were machine gunned on the roads. France received them. They share in France's defeat. They suffer from the injustice and confusion which accompany defeat. In the concentration camps, in the street waiting for the U.S. Consulate to open, in Lisbon at the steamship office, they struggle and bribe and are robbed and betrayed and they wait. While aristocrats and dressmakers fly back and forth across the seas from Ritz to Ritz, they wait—for America to grant them asylum. America which means to them what it meant to all our forefathers: the distant, open land which guarantees freedom to all men who will work to build it.

We are close to war. It is too late. Time has worked against their hopes and against what we have always claimed to be their right to enter our country. There are new regulations against them and there are no ships. America has told these homeless people that their place is in the New Order and not in the New World. But time, which has defeated these abandoned and lost people, has worked well for those of us here who have expressed their love of democracy in the slogans, enough is enough, no jobs for foreigners, no room for Jews. It has worked well for ignorance, inertia and indifference.

For this arid victory there is no one in particular to congratulate: Senator Reynolds, perhaps, for he has worked devotedly against the alien. But we know who, in this country, are the humiliated and the saddened: they are all the men and women of good will who have seen their country faced with a duty and failing to accomplish it.

The Negroes in Defense

PRESIDENT ROOSEVELT, in his splendid memorandum to the OPM, was forced to write: "Complaints have repeatedly been brought to my attention that available and much-needed workers are being barred from defense production solely because of race, religion, or national origin." That is a terrible accusation against Americans—a charge which, if it is not met by immediate reform, or, really, conversion, must cause the feeling and too nearly the reality of frustration and strangulation. The President's straight message was by no means the first hint that discrimination was afflicting the country's defense effort and social effort. It is plain that the elimination of discrimination, oppression and injustice because of "race, religion or national origin" requires a universal personal effort of citizens. Laws and policemen can go far in checking their effects, but without undertaking a kind of totalitarian gestapo job such methods are very difficult, and there is left over the category of individual attitudes and acts which cannot be controlled by law at all.

Anti-semitism seems to be a greater world problem than anti-Negroism, persuasively so because of the geography of the situation, because of the exposed position of the Jews, and particularly because anti-semitism is integral with an ideology of monstrous and known implications. Cardinal Faulhaber, Maritain and an increasing number of other philosophers have displayed the intimate relation between anti-semitism and anti-Christianity and anti-religiousness in general. But the United States especially must not be blinded to discrimination against Negroes, for our country is where that problem centers. President Roosevelt notes: "Discrimination against Negro workers has been nation-wide." Clearly this discrimination is a crushing blow against national morale and the level of American civilization. It is wrong. We lack virtue in not recognizing this and we also display fantastic stupidity not to realize how this weakens us on the purely material plane. The Americans classed as Negroes on our remarkable and arbitrary racist principles number around 13,000,000. These fellow Americans are numerous, and they are equipped to do an infinite number of things we all see are crying to be done. Employers, labor unions, societies, the state, individuals must unite in memorializing ourselves to be less racist, more prudent in self-interest and more virtuous. Jews and Catholics, as distinguishable minorities with avowed moral principles and great social and physical dangers, ought to be the first to unite with Negroes to take up this lead.

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The Two Americas

A Latin American author examines the groundwork of true Pan Americanism.

By Clarence Finlayson

IN MY OPINION the basic reason for the separation between the two Americas is a difference in culture. Both were born about the same date. North America had its culture and its institutions from England, while Spain brought her civilization to South America. Since their independence Spanish American countries that had broken with Spain, drew nearer to France and copied her Code, laws, institutions and culture. France continued to be the ideal of our countries. That is why we have been more closely united to Europe than to the United States. The prodigious development of the latter has been concentrated primarily on industry and production, and for many years in cultural things remained quite inferior to Europe. It was culture, I repeat, that drew South America toward Europe.

Today, the situation has changed considerably. The United States is beginning to manifest her interest in culture, maintaining universities and laboratories as good as Europe's, if not better. Her writers are known to us and translated into Spanish. Her philosophical movements are followed with interest and there is also a continual interchange of students. The cultural ideal of South America has always been antipragmatic, another factor that has separated the two cultures. International and diplomatic policies have often been a further obstacle to closer relations. The majority of the ministers and consular officials of the United States who live below the Rio Grande have not been interested in the spiritual or social problems of the Spanish countries.

They were not familiar with their history, did not appreciate the Latin character or Latin psychology and devoted their attention exclusively to commercial relations. These relations in general have not served to bring our peoples together. They have crystallized into dealings of a purely exploitative nature whether in mining or agriculture, without creating any permanent industry in return. Meanwhile England, Germany, Italy and France have been working intensely in all sorts of fields, and especially to bring about better cultural understanding with Latin America. Again and again commercial treaties themselves have come into being as a result of previous social and political understandings.

American movies are another obstacle to understanding between the two Americas. Hollywood has viewed with little respect the culture and civilization of our countries, sometimes going so far as to arouse public indignation. I remember the occasion when a film was forbidden in Argentina for the simple reason that it portrayed the Argentine army as wretchedly clad and marching barefoot. The majority of American films present South America in a completely arbitrary fashion: our countries appear to be large plantations of coffee or sugar with the people going about armed and constantly fighting, plus the atmosphere of corruption and immorality that such a conception involves. Obviously, the reality is quite different. Life in Buenos Aires, Montevideo, Santiago de Chile in many ways is quite the equal of that attained in Europe. The university students attain a high cultural level solidly nourished by continual reading and are comparable even to the young people in France and Germany. Of the countries in the southern part of South America, especially Argentina, Chile, Uruguay, the picture drawn by Hollywood is wholly inaccurate. The culture of these countries who march in the vanguard of Spanish America is highly developed and it is a pity that it is entirely unknown to the people of the United States. For instance, hardly anyone knows that Chile is the most advanced country in all the Americas in the field of social legislation. Its laws on social insurance and preventive medicine are outstanding.

Up to a few years ago ignorance of the culture of the United States was general in South America. Today, there are various currents of opinion which tend to produce a genuine movement toward that great country. Developments in Europe which are drawing rapidly to drastic and totalitarian conclusions have been the thing that has primarily brought this change. No matter how great the culture of Germany or Italy the fact that today it is kept in check politically and controlled by political parties impels the Spanish American people toward the way things are done in the United States. We cannot fail to recognize that in that country there now resides the hope of the world and the salvation of democracy which has always been the desire of the Spanish American nations. Even the most ruthless dictatorships that have temporarily controlled our nations

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carefully hid behind a fictitious and misleading cloak of democracy. That is a fact which, for all its defects, indicates a political structure always tending toward democracy as an ideal.

Religious and social bases

All the European writers that have discussed the Continent to the South have been unanimous in commenting on the fundamental connection between the Catholic religion and the institutions and customs of our peoples. Many observers have come to see that Catholicism is, or was, the substantial form of South American culture. Today a century of positivism imported from France has not yet succeeded in supplanting the religious convictions of the masses of the people, who remain fundamentally and sentimentally Catholic. That is another factor which separates us to a large degree from the United States. The multiplicity of Protestant sects that send missionaries to our people is based in the United States. The Spanish American aristocracy and the upper classes of South American society see danger in this. They have always been zealous in defending Catholicism, having inherited the same spirit as that which dominated the Spaniards during colonial times. I believe that a policy of closer relations on the part of the United States necessitates giving preference to Catholic propagandists.

On the other hand a great liberal spirit now is dominant from the Rio Grande to Cape Horn and becomes more powerful every day. The religious issues that were fought out in the 19th century have ceased to exist and have given way to social struggles. It is in the social arena above all that the personality of the South Americans appears most characteristic and on that terrain the vista is complex and of intense interest. South America, immensely rich, lives in poverty. It is a vast continent sparsely populated, its resources quite undeveloped. The social problem came into being at the very instant of achieving Independence. On paper all the political constitutions of our countries appear to be operating as harmonious democracies. Obviously, nothing is farther from reality. All American observers have noted the frightful differences between the social classes. That disparity had its origin in Independence: we carried through our French Revolution *without a middle class. The lack of a middle class is the basic reason for our political and social instability and the explanation of almost all our revolutions.* Only in such countries as Argentina, Uruguay and Chile has a more or less powerful middle class developed to make possible the practice of democracy. In the rest of the countries, especially in Peru and Mexico, the problem takes on the character of a racial struggle. The Indian and mestizo majority maintains and fosters a social and racial hatred for the white minority that enjoys almost all the privileges. In Peru, for example, there is a political movement, APRA, that is based on a return to the Indian, to his communist and primitive methods of agriculture, and on a systematic attack on Spain and Catholicism. The influence of the United States is always attacked as imperialist.

The social problem and education

Positivistic education has little by little given way to socialistic education. Socialism is presented as a step forward. And it must not be estimated as artificial and innocuous but rather as a basic step with far-reaching consequences which cannot be foreseen. The lower middle class was foremost in concerning itself with the social question. Generally, the middle class has always been in the vanguard in drawing nearer to the working classes, acting somewhat as a link between the upper classes and the workers. Aristotle foresaw the importance of that middle class which would come to be the foundation of the society of the future, especially in an industrial society. The middle classes in South America converge chiefly in the countries to the south where they are powerful and influential. The socialism that they claim to profess is vague and inconsistent, responding to certain natural economic aspirations but unfortunately with even greater roots in Marxist and materialistic principles. Politically speaking, socialism has been transformed little by little into state socialism, similar to that of Germany in Bismarck's time but without its effectiveness. It appeals to the liberal world and fits in with nationalist aspirations. Incidentally, it is in favor of drawing closer to the United States. It is fiercely attacked by the Communist International, which receives orders from Moscow.

The educational problem gradually is becoming the most important. Among good observers the principal South American problem revolves around educational and agricultural questions. The South American delights in his liberal education, degrees and learned societies. He disdains manual or technical work and poses as a Spaniard with (as Irving Babbitt has very accurately observed in respect to the Spanish people) an aristocratic attitude toward life. The vast plains of South America, the inexhaustible mines, the tremendous wealth are nevertheless waiting to be put to use. From the earliest times in the life of the republics, carrying on the tradition of the Iberian peninsula, young Hispano-Americans of the upper classes, or the middle classes, have felt a repugnance toward going into technical or manual work, even though it meant making a fortune. They prefer a career in the so-called professions, law and medicine and teaching, and so forth. The exploitation of their lands is often entrusted to strangers. Even the owner himself is not inter-

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ested in his own lands which are badly cultivated, abandoned to "medieros" or third persons who administer them in his name. They prefer to spend their lives in the large cities or traveling to Europe on the money derived from their property through the work of others.

A large part of the social question is the result of a bad political education. The low standard of living of the middle and lower classes in South America is often the result of educational deficiencies that prevent them from facing life in its objective and hard reality. For the majority of young men in the middle class, the ideal is to work in an office and to pass one's entire life there without any great concerns, for a small, at times a wretched, salary. The upper classes spend their life in the liberal professions and have no interest in the latent riches of the land. The spirit of the great pioneers that enriched the United States is quite absent from the South American mentality. That all comes from the aristocratic conception of life inherited from Spain, continued in South America and kept up by an education which views but a part of the common good.

The spiritual leaders of South America at present tend to inspire the youth with a desire to study the social and political realities of that continent. In the last five years an astounding number of accomplishments have been realized in this field. South American editorials give support to the working classes and there have been published a number of notable works. Last year "La Politica y el Espiritu" by Edward Frei was considered by Gabriela Mistral as one of the most profound works on South America. Frei is a young Chilean lawyer, of great talent, who is a disciple of Jacques Maritain. He analyzed Ibero-America in accordance with the principles of Thomist philosophy with some genuinely original results. Frei belongs to a political party which is struggling in behalf of Christian social ideals.

In Peru, Argentina, Uruguay, Colombia and so forth, new works on South America are continually appearing, but it is notable that to date the classic studies on our continent by the Frenchmen, de Tocqueville, Siegfried, Jacques de Lawe, have not been surpassed.

Revolutions and Dictatorships

It is not without cause that South America has been represented by North Americans as a land of revolutions and dictatorships. Mexico occupies the first place in this category. Then come the Central American countries. As we go farther south, socio-political conditions are more stable and more solid. Why is that?

The whole history of the first half of the past century is a history of revolutions and dictatorships. Except for Chile, possessing an aristocracy which was solidly organized, all the countries had fallen into anarchy. Since there was no class or social group with any stability, the exercise of authority passed to the army. The partisan and individualistic spirit natural to the Spanish character explains successful *coups d'état* and the almost unbroken series of revolutions.

Yet democracy has never ceased to be an ideal in Latin America. It is only in the countries in the south such as Uruguay, Argentina and Chile that it is possible to maintain a real democracy. The people have succeeded in attaining a certain cultural development that permits them to exercise their civic duties and take stock of the needs of the nation. Doubtless the difference between the social classes is much more marked than in the United States where the middle class is so powerful. That problem is aggravated in the countries in the northern part of South America where social differences take on racial characteristics. Siegfried, who several years ago wrote a fine study on the subject, declared that a racial struggle would soon flare up in South America. In the northern countries of Latin America, including Mexico, there is an enormous native population. The mestizo particularly is beginning to have great importance. In Mexico the mestizo has displaced the white man in almost all political activities. The mestizo wants to make use of the Indian in his struggle against the white population and is constantly vaunting the native culture of the days before Cortés.

Uruguay is today one of the most clear-cut and substantial examples of democracy. Its population is relatively small and well educated. It is almost wholly of European origin. Likewise Argentina, with its enormous riches, is developing a good democracy and becoming in many ways more like the United States. An instance of the popularity of President Ortiz, and at the same time of democracy, took place recently. President Ortiz wanted to resign because of his health but the people would not permit it. They thronged into the streets to beg him to continue in office. Faced with so great a demonstration of sympathy and affection the President had no choice but to continue in the exercise of his functions.

In the last few years there have been very few revolutions in South America. The political machinery is running smoothly and the masses are conscious of democratic progress. An intelligent observer might say that revolutions are every day more infrequent, are taking on more general characteristics, ceasing to be under the leadership of personal or military cliques. The masses have ideas similar to those in Europe, indicating that they are already achieving a degree of social and political maturity.

The real difficulty is the agricultural question. The bad distribution of the land is a phenomenon that surprises foreigners on their first visit. There

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are the great land owners who have "haciendas and estancias" some of them larger than some of the small countries of Europe such as Belgium and Holland, while the great mass of the people live under conditions of extreme poverty. The old methods of cultivation by animals and by hand aggravate the situation. In Mexico the revolution transformed the old order of colonial things and the tendency is toward extreme socialism or communism. In South America that is the puzzle today. Is there a possibility of a social revolution? The question is a delicate one but, considering everything, I dare answer in the affirmative. The old Spanish system of separation of social classes, the abandonment of the soil, the low wages, the poverty of the peasant, have raised tremendous questions in the minds of acute observers. Possibly the revolution will be avoided if more people become aware of the seriousness of the situation and can then transform the agrarian system little by little until it produces the adjustment demanded by modern times. Argentina has worked intelligently in this field. Her immigration policy, especially for Spaniards and Italians, the division of the land among thousands and thousands of farmers has alleviated many difficulties and prevented much violence. Argentina rightfully marches at the head of the South American nations and is beginning to astound the world with its great wealth.

Pan Americanism and Progress

South America must march side by side with the United States if it wishes to progress. Geographically and also for reasons of state—why not say it?—South America forms a whole with North America. The United States must help us more positively, stop regarding South America as an immense colony for exploitation and attain to a deeper knowledge of its character. South America has a marvelous future. The day when all that vast continent, so sparsely populated today, develops in all directions there will be no region in the world that can compare with it. Materially it produces all the economic resources that can be imagined. Culturally also it offers at present to the intelligent observer a revival worthy of notice. South America is arriving at the age of maturity. The fact that today its literature is self-analytical indicates a process of maturity. That culture which has developed in suffering and through long experimentation is thus finally beginning to be conscious of itself.

The European war has been an eye-opener for the United States. Now the real work is beginning, which must not be primarily commercial but more profound, more spiritual, more lasting. There are examples to follow in the previous work which several European countries have succeeded in carrying on. The United States, the first nation that established a great republic since the Roman republic, is today the hope of the world. To be a more lasting and more profound reality still, it must comport itself as a democracy in the international field. And Pan-Americanism is the answer.

The Conscientious Objector

Can a Catholic find doctrinal justification for conscientious objection?

By **Wilfrid Parsons**

THERE HAS recently appeared a new type of conscientious objector. This is the Catholic conscientious objector, whose refusal to accept the right of the nation to conscript him into the army is based, not on a contention that the country is waging an unjust war (since it is not waging a war) but on the doctrine of the Catholic Church, which, it is claimed, teaches that he is exempt from obedience to the state in his special circumstances.

In an article in the Washington *Post* (May 6, 1941) which aroused widespread attention, Dr. John K. Ryan, associate professor of philosophy at the Catholic University, said of these objectors: "The present writer has examined the published statements of a number of Catholic conscientious objectors, and finds it difficult to reconcile their position with the rational ethic that constitutes the Church's traditional doctrine on war and on the relation of the individual to the state. In their statements of reasons for the position they have taken, conscientious objectors frequently give evidence of fundamental errors and great confusion of thought."

Since Dr. Ryan is the author of a recent book ("Modern War and Basic Ethics") which is frequently advanced in support of their position by these objectors, his repudiation of his unsought following is doubly significant. It might be well, therefore, to examine further into the "errors"

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and the "confusion" of which Dr. Ryan very reasonably complains.

The fundamental assumption which seems to lie behind the current Catholic objectors' position is that the citizen is free to choose whether he will or will not serve in the armed forces of the nation, and if he does serve, it is only because he freely chooses, though he was morally free not to serve if he so chose. A typical argument in support of this attitude is drawn from the right of self-defense in the face of an aggressor which is possessed by every individual. It is contended that this right does not have to be exercised. In other words, the individual attacked may, if he choose, refuse to ward off the aggressor who seeks his life and allow himself to be killed. This is considered to be the "more perfect" attitude to assume and more in accord with the teaching of the Gospel. Hence the citizen who chooses to follow this line of action in case of war cannot be blamed for refusing to take up arms, but should rather feel that he is pursuing a high form of Christian perfection.

Now there are several "confusions" in this argument. First of all, it is not universally true that the individual may allow himself to be killed in pursuit of higher perfection. If the individual were alone in the world and had no one depending on him, he would perhaps be justified, though Our Lord does not say so in the Gospel. But if the individual has others who depend on him for their support and even their life, then he has a prior duty which he is bound to perform, and that is to save his life from the unjust aggressor for their sake. The analogy, then, between waiving the right of just defense by the individual and that which is presumed to exist in the case of the citizen breaks down on this first point, for, to justify it, it would first be necessary to show that the individual's duty to others does not overrule this presumed, but undemonstrated, right to let himself be killed.

But the analogy breaks down on a more fundamental point than that. For even if it were true that the private individual may allow himself to be killed while having others depending on him for life and sustenance, it still would not follow that the individual *as a citizen* has this right. Nor would this be true in itself. To assert the contrary would be to deny the whole Catholic teaching on the state and the individual's relation to the state.

According to this teaching, the state is a moral union of all the people in the state for the purpose of securing the common good of the community. This union is based on the natural law, which is the eternal law of God as participated in by His creatures and as discovered by human reason. From this union arises a mutuality of responsibility between the citizen and the state. It is only in society that the human person can realize his full perfection, and hence the state is a means to the ends of the individual person. But at the same time the individual person is a member of society, and as such he is an essential part of the means by which all other individuals achieve or tend to achieve their perfection.

Now this mutual relationship, by which the state is at the same time a means and an end, arises out of the very nature of man as a social animal. By it the state exists entirely for the perfection of the human person, and at the same time any given human person owes his full service to the state for the common good. This, of course, is what Pope Pius XI means in his encyclicals when he insists that every human activity has at once a social and an individual aspect. If we deny the individual aspect and see only the social, we fall into the pitfall of communism; and if we ignore the social aspect, we fall into the opposite error of individualism. We are at the same time servants and beneficiaries of society. It is through this interaction that society lives.

Responsibility of justice

Now this mutual responsibility is one of justice, not merely of charity. No one is exempt from it, and no one can choose to exempt himself from it, for it is the primary social duty, not subject to choice. By it the state can demand all that we have for its support, and it can even demand our life when its own life is menaced. It does this by the very fact that it is subordinate to the interests of the human person to whom it owes its full service. For it is composed of human persons and each individual person owes his full service to it as all the persons who compose it owe their full service corporately to each individual person.

This solidarity is the fundamental reality of human society. Hence it is that the government of a nation has the supreme duty of looking out for the common good, and has therefore been given by the natural law—the eternal law of God in human nature—the office of directing the external actions of the citizens to the common temporal good of the community of citizens. By virtue of this office the government can subject the consciences of the citizens, since its authority is God's authority, to the actions necessary to the common good, and not evil in themselves. Hence it is that in a just war it can lay upon the conscience of every citizen the obligation of bearing arms, unless certain citizens are exempted from this obligation by a higher law. It is for this same reason that it cannot impose this same obligation in an unjust war.

It should be obvious, therefore, that there is nothing in the teaching of the Catholic Church which states that the citizen is exempt from the obligation of bearing arms in a war as such, re-

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gardless of whether it is just or unjust. Here is a fundamental duty, directly proceeding from a coherent chain of reasoning.

In recent times, however, there has arisen among some Catholics a contention that there is such an exemption in conscience for certain persons: namely, those who are practising the counsels, who are, in effect, living the life of the counsels. This argument has indeed been alleged by recent Catholic conscientious objectors, and therefore it should be examined. It is based apparently on the idea that it is more perfect to be killed than to kill, on the basis of Christ's counsel of non-resistance.

Limits of non-resistance

There are several confusions in the argument, and not a little error. First of all, Our Lord's counsel has to do with personal insult, not with a threat to one's life. Still less has it to do with the threat to the life of one upon whom others depend, for there a higher duty to protect oneself intervenes. Moreover, it has to do with the individual person, not with nations. Nations do not practice the counsels. In fact they are bound not to practice them, for their function is that of justice, first of all to their own members, and then to other nations. If, then, the nation has this obligation, then each individual in the nation has the same obligation, proportionately and as far as he is called upon to exercise it by the government of the nation. This he has by his subjection to the common good of the community, as above explained.

Now it is of the nature of the counsel of perfection that it does not abrogate any duty that previously exists. I may not enter on a life of the counsels if some other obligation, say of family, lies upon me. Our Lord never intended that we do injustice in order to seek perfection. The notion is a contradiction in terms. It is for this reason that the matter of the counsels does not enter into the corporate relation of the citizen to his government at all, for here is a duty of justice that precedes and is not touched, far less abolished by the counsels.

Nor does the fact that the Church's law teaches, and some governments accept, that those in a sacred state are exempt from military service invalidate this doctrine. This exemption rests upon a different basis entirely from that of the counsels. Otherwise, diocesan priests, who do not profess the counsels, would not be exempt, as they are. The basis of the exemption of the sacred state is the supremacy of the spiritual over the temporal. This is the universal teaching of the Church. The layman, that is, one who is not in a sacred state, may be practicing the counsels in his private life. But in his public life, which everyone has as a citizen, he may not practice them, since as a member of society he has a prior duty.

It seems to me that in this erroneous conception of the counsels there lies the very dangerous individualism condemned by Pope Pius XI—the denial of the social responsibilities which everyone also has. Such an individualism negates all the duties of the citizen if an individual is free to choose whether he will fulfill his civic duties, or if he may, by his own choice, put the counsels over the precepts.

The just war argument

Now it is true, of course, that in time of war a citizen may claim exemption on another ground, namely that the war is unjust. "In time of war," I say, for I agree with Dr. Ryan in the article I have quoted that in time of peace this claim does not exist, where the nation calls on its citizens to service, precisely to keep war away from us by being strong enough to discourage any prospective aggressor. It is hard to see how there is any exemption in this case. But even in the former case, in judging whether or not one's nation is waging a just war, this same individualism can cause confusion and error.

In this case, it is a matter of ascertaining a fact, not a doctrine. It is the fact of injustice that is appealed to here, not any supposed teaching of the Church. Now some are talking as if, when the fact is doubtful, the citizen must not obey his government enjoining him to take up arms. But this is simply not true. The citizen is exempted from this obligation only when he is certain that it is *not* a just war. It is not necessary, for him to obey in good conscience, that he make certain that it *is* a just war. He is still bound until he is certain that it is *not* just. This is the common teaching of the Church.

The knowledge of the citizen

Moreover, it is not within the competence of the ordinary citizen to arrive at any certain judgment in this matter, for by the nature of the case he is not in a position to ascertain all the relevant facts. That is why it is taught that the presumption is always with the government until something is shown to the contrary *and* the citizen knows for certain that all the facts necessary for this contrary judgment have been revealed. In the circumstances, this is morally impossible, and that is perhaps the real reason why the German and Italian Bishops, who should know better than anyone, are supporting the war of Hitler and Mussolini, though most of the rest of the world thinks it is unjust.

One should say in conclusion that in all this there has been no intention of judging the interior dispositions of Catholic conscientious objectors. Their conscience is known to God alone, and by Him alone are they justified or condemned. But one can always point out that it is possible to have an erroneous conscience.

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Vision on the Farm

Why preparing the agrarian revolution is work of genuine national importance.

By **Eva Smith**

THE DRAFT-BOARD in Easton was puzzled. None of the officials had heard of Catholic conscientious objectors, and now several of them sent in their questionnaires, all of them bearing the address "Catholic Worker Farm, Easton," right on the outskirts of their city. Many of the questions were answered in such a way that it was impossible to figure out what those people lived from. They had no salaries, were not on relief, had wives and children and did not claim these were dependent on them, though their wives did not have any money either.

Moreover, these young men asked to have their work classified under Work of National Importance. Did they believe this because they were unemployed, yet not on relief, not making any money and yet living and increasing the population of their community every year? They even stated that all the unemployed who lived in city slums could be well off and healthy if they would build communities, get a piece of land and grow their own food and tend to their own needs. But how could they get a start, how could they be taken off relief rolls? The young men admitted that even their community is still helped by gifts of charity. But they would not agree that this was the same as getting relief-aid from private persons instead of from the government, the fundamental difference being that you have to pay back your relief money in work, or else give your time and your life, regardless of your family, to the country that has given you the relief. Charity you do not have to pay back at all. Wealthy people surely would gladly make gifts of a few acres of land, or of money to buy land as well as additional necessities, if they knew it would put poor families on their feet—rather than pay endless, increasing taxes. Taxes they pay as a duty, a form of punishment for being wealthy. The gift of charity can help save their souls and make them feel happy that they are able to help those who are less fortunate.

A young husband, who will be a father in a few months, eloquently tried to explain how important is the work of his community. You can imagine how much he would like to stay with his wife and his baby this year, but he could not claim that they were dependent on him, because the community would take care of them, whatever happened.

We are now twenty-two people of all ages, seven of whom are children. We have wrestled with hard winters during which not much more than potatoes and onions were our daily food. This year's crop depends mostly on the work of the six young men who are likely to be drafted. Four of these six are fathers of families.

If planting trees in a conscientious objectors' camp is work of national importance, then surely the work on a Catholic Worker farm falls under the same category. We are determined to take proper care of our woods, plant trees wherever necessary and grow food for ourselves and the many poor people who spend their weekends or their summers with us. We also hope to demonstrate a way out of the hopeless situation which will probably arise after the war-production boom ends and people are once again unemployed. Something is bound to happen then. If the communists can get hold of the despairing masses, they will doubtless claim everything: factories, means of production, farms and money; they will murder and destroy. But if the Green Revolution can be made effective, it will only claim a small piece of land for every family. These families will even pay a reasonable price after they get a start—not the murderous prices of the land speculators of course. The people need only enough land on which to raise their food; a piece with sufficient natural resources of woods, pastures, perhaps fruit trees and stones for building their houses. They will have suffered enough to be willing to face a time of voluntary poverty and hard labor; they will then have learned to live with the land and for the land; they will live plentifully and happily.

Our young men who are supposed to be put into the army or the forest-camp will have to be their teachers. They themselves come from the city. They already have the love of the land and a vision of the future, but they have to learn on these Catholic Worker farms the many things that make life on the land secure, full and happy. Every year's experience of all-round farming will enable them to give many more families a fresh start. For farming cannot be compared with a job in a factory, an office or even a commercial farm. Planning in accordance with the laws of God and of nature, they may well become the creators of a new generation which will be strong

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and healthy, a generation of men created after the very image of God. If such efforts are thwarted, it will be of no use to grow a few more trees, it will not help to try to save the British Empire, it will not even help to stop Hitler; a generation without personal responsibility will grow up, capable only of being work-slaves and cannon-fodder.

A number of communities like ours are growing. To them is left the hard task of finding the way to the security of our forefathers' lives; they who knew their land as they knew their Bible. They used their hands skilfully to make the things needed by their families; they were inventors, creators and artists. They solved their difficulties in their family-community, which often consisted of a number of houses. We have to learn every single item of such a full, independent life. We have to figure out how we can supply the needs of the twenty-two people (about twice that number during the summer months) on seventy acres. It is already obvious that we need more woodland for firewood, building material, fenceposts, tools, etc. If the draft-board sees the importance of our work, it might help us to get permission from the city to take care of its woodland which adjoins ours and which has never been cleaned up. If we could get all the dead wood there is there and if we were to be allowed to thin out where the trees are too thick and to replant the bare areas, it would help us for many winters.

How the acres are divided

About half of our seventy acres has to be left in pastures, or woods on the hillsides. That does not leave us very much land for growing feed for the two horses, the cows and goats and the chickens and sheep we hope to get, besides the acres of potatoes, corn, onions, beans and tomatoes which are our winter staples, and the vegetable gardens. We ought not to have to buy flour and tobacco either. The winter is long and severe on these hills, and we would also like to be able to fatten some pigs, since we are not voluntary vegetarians. We will have to plant our gardens intensely and use food that has concentrated value, like soy beans and sun-flowers, which can supply a large part of the needed fat. Both plants are good feed for chickens, which we hope to raise the natural way, without costly incubators and brooder-houses. The families that will come from the city need much less specific knowledge if they utilize the healthy instincts of their animals, and let the hens take care of their own chicks. After all they only want enough eggs to supply their families and some roosters for a roast now and then.

Finally, our program will include many other items. Seeds will have to be grown and taken care of specially, the amount of fertilizer that is need to reproduce the strength in every part of the acreage has to be insured by cover crops, compost heaps and enough livestock. Goats and sheep are poor producers of fertilizer, but of greatest necessity for the family farm as a milk and meat supply and a source for wool, for they are cheap to house and to feed and are easy to keep healthy. An acre of flax put in every three years would grow enough fibre for all the linen we would need. And we will have to learn the pride of wearing this homespun and handwoven linen. Then we would never have to go in rags.

Plenty of work is done by our two good horses, and yet they are costly all year round. Some day they might have to be replaced by a pair of strong oxen. These are known to have pulled many ploughs and wagons on hilly fields and roads, asking very little for their keep, though they are no longer in fashion now.

All this sounds like a revolution backward into the dark ages. But just remember that only 150 years ago the first machines started the working people's misery of unemployment between boom years, and the cities with their slums and their markets and the need for cash. For in the cities you will not get anything if you have no money, unless you go begging. But in the country many things are grown by God Himself to be used by us, to be multiplied and cared for. And 150 years are but a moment in His plan.

And therefore these young men, some of whom have given up well-paid jobs to join a movement that promises a healthy and good life for the multitudes of the people, with a little sacrifice and love for the others, do not only claim that their work in the farming communities is a work of national importance, but also of international importance and even of supernatural importance. And do you think that the draft-board will be able to understand that? One of the officers is a Catholic, he knows the young men from his parish, but their way of looking at Christianity puzzles him too.

Nature Has Swords

Nature has swords to put at variance
The dreamily drowsing seasons and the bones
Of those who wear bones with a difference;
Who count them badges on time's skeletons
Prone to celestial deeds and ghostly blows.
Nature with weapons learned and antique
Wars more than warriors the while she goes
With puffed-out, arrogant and childlike cheek
Telling this man his house needs blowing down,
His spirit pruning and his body trimming;
Playing deceitfully the learned clown,
Plying in secret the wet sword, condemning
All men to a conscripted grave, men whose folly
Is nature's ephemeral fault foreover holy.

ALBERT CLEMENTS.

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Views & Reviews

BY MICHAEL WILLIAMS

I HOPE that it will not seem too presumptuous, nor too personal, in the objectionable sense of that word, to say something in this column concerning the appeal which the Board of Directors of THE COMMONWEAL has addressed to a number of ladies and gentlemen known for their helpful interest in public affairs, for special aid, of a financial nature, for this paper, in order that its work may go on. It is an appeal which I strongly support, and which I most earnestly recommend to all those for whom what I say or write on the subject which has engaged my main efforts for more than twenty years, namely, the relation of Catholicism to public life, possesses any interest or value.

I say this with all the more force precisely because it is no secret that the views which I have expressed in this part of the paper since I ceased to serve as its chief editor has often differed radically from the views not only of other writers in THE COMMONWEAL, but also from those held by its present responsible editors. But that circumstance should have little, or really nothing, to do with the main point at issue, namely, the real value of such a paper as this, and whether or not its value is worth preservation and continuance.

This is far from the first time these points have been raised during the career of this journal. On all previous occasions, they have been answered in the affirmative—at least with sufficient strength, in a practical way, as to carry the paper through its emergencies, and give it a further opportunity to gain that widely distributed, convinced allegiance of a body of readers sufficient in number to provide its exchequer with adequate capital resources which from its start, now nearly twenty years ago, it has been the purpose of its directors to attain. That the present appeal will be, at least relatively, as successful I sincerely hope and trust.

In the very year in which THE COMMONWEAL was launched by a small group of laymen, another journalistic enterprise was also established by another group. They had a new idea, out of which came that huge journalistic success, *Time,* and later, *Fortune,* and *Life.* Its principal founders became millionaires, and its stockholders reaped proportional rewards, not only of a financial sort, but, no doubt, in the inner satisfaction that is produced by the successful application of new and invigorating methods of journalism. Its backers and supporters, in short, were not called upon—at least not after the first few hard months or possibly years of their beginning—for financial sacrifices, and to face up to the hard fact that their project had not "caught on." This coincidence has often been in my mind during the many years of my active work with THE COMMONWEAL, and when, as now, I was obliged to consider the lack of what is called practical success in the case of this journal, while at the same time remaining convinced—as I am still convinced—that a paper like this should be produced, and, therefore, should be supported, in spite of its lack of money-making qualities. Of course, I am quite ready to concede that if its original directors (and principally, myself) had been wiser, and had possessed better business talents and sounder practical judgment, theoretically it was more than possible that its value as a medium for the transmission of Catholic thought and culture to our general society might have been carried out without so many mistakes and jars and difficulties as did in fact take place—through our fault, more candidly, through my fault, through my most grievous fault, etc.

Nevertheless, I think that the fact remains that the principal handicap in the path of any enterprise such as THE COMMONWEAL is not provided by the faults of its managers, though of course such will be important factors; but by the very nature of its work. Journalism, considered ethically, in any sane and decent society—most of all in any society still even partly Christian—is a noble and eminently worth-while enterprise, in ethics; but in the actual climate of modern society that ethical mission is so completely adulterated with commercialism that any publication which is not controlled primarily by money-making minds, seeking money first, and ethical service secondarily, or accidentally, is simply bound to go against the grain, to swim against the tide of its time.

However, that does not mean that such journals as do attempt that desperate adventure need not reach at least a place of modest security, and attain a small yet adequate position of self-support—and by doing so reach an audience that will have an influence far out of proportion to its numbers. That THE COMMONWEAL can gain such security, and carry on a work always essentially valuable, and today more needed than ever before, is firmly my conviction. In the very first number of this journal there was given as the main reason for its appearance the belief of its founders and supporters that there was being promulgated in all the world a theory of civilization—and the practice following from the theory—as a purely and exclusively material order, which if it proved successful in winning the minds of men, meant the end of Christendom. Since we wrote, what was then to most minds only a dim and distant peril, has broken in tempests of revolution and war upon the world. At that time, this journal stated its belief that in its own way it might serve the ends of Christian civilization by spreading the social effects of the regenerating and conserving principles of our Christian civilization, and thus cooperate with the forces of good. Today, all such efforts are more imperatively needed than twenty years ago. THE COMMONWEAL today should be aided to maintain the place it has won among the instruments of a truly Christian civilization, as that civilization faces the most powerful body of enemies ever arrayed against it.

Subscribers to THE COMMONWEAL *who read this generous and practical column of Michael Williams can know this: If their interest is aroused and if they can promote one new subscription apiece by July 4, the aim of wider circulation and of a solid business foundation will both be accomplished—One new subscription through each friendly reader by the Fourth, and* THE COMMONWEAL *is all right indefinitely into the future.—The Business Department.*

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Communications

U.S. AND HISPANIDAD

Washington, D. C.

TO the Editors: In the issue of June 6 appears a reply by Alfonso Junco to my article on Hispanismo. His article is an English rendering of one he contributed to *La Prensa* (San Antonio) of April 8. Since my space is limited I can do no more than suggest the outlines of a rejoinder.

For years I have been stating publicly, in speech and in writing, that I admire Spanish culture and deprecate the evils introduced from the United States into Latin America. But as a citizen of the United States I oppose any movement likely to injure my country and I do not admit that the fact that I am a Catholic obliges me to admire everything Spanish. Since Mr. Junco has raked up unpleasant facts and has appealed to history I shall, but with reluctance, cite a few more facts.

1. In 1846 it was suspected that Flores was trying to get Spain to help him recover his position in Ecuador.

2. Spain was slow in recognizing the Spanish American republics and that policy gave trouble to the Holy See.

3. In 1856 the Spanish minister to the United States conducted a conference in Washington with representatives of Mexico, Guatemala, El Salvador, Costa Rica, Venezuela, Colombia and Peru, to effect measures for concerted action against the United States.

4. About the same time a similar conference was held in Santiago de Chile, participated in by Ecuador, Peru and Chile.

5. After the Spanish-American War a rapprochement between Spain and her former possessions in America as a means to thwart the United States was advocated by José Gomez, Beltrán y Rózpide and Vicente Gay, and articles along that line appeared in *El Correo* and *España Moderna*.

6. The purpose of the Hispanic Congress at Madrid in 1900, as set forth officially, represents a blend of racial, cultural, economic and political matters.

7. The Hispanism advocated during the World War (1914-1918) by Altamira, Rahola and Gonzáles Blanco contained political elements, and the last named linked Germany to his scheme.

8. In 1918 appeared Francisco Silva's *Reparto de America Española y Pan-Hispanismo*. (Silva was an Argentine but his book was published in Madrid.) In it he advocated an empire to consist of Spain, Portugal, Spanish America and Brazil, which would oppose British and North American power and would control the Falkland Islands and the Panama Canal.

That not all advocates of Hispanism include politics in their program is, happily, true, but the number of those who do is sufficient to dispose of the notion that Hispanism has been always and everywhere purely cultural. I repeat that I admire Spanish culture, have long been trying to encourage friendly intercourse between the Catholics of the United States and those of Latin America, and feel that Spanish Americans are right in seeking to strengthen the cultural bonds between themselves and Spain. Those are the reasons why I oppose political Hispanism. I see in it an obstacle to friendliness between the nations of the Western Hemisphere. The history of the movement justifies us in regarding it with caution, especially in these days of plotting and intrigue, since it is easy for shrewd persons to obtain control of a movement and divert it to purposes which its sincere and unselfish adherents never desired.

EDWIN RYAN.

U.S. AND HISPANIDAD

Providence, R. I.

TO the Editors: For a modicum of comfort to Alfonso Junco may one throw a ray of light—all too hidden here—on the situation he has laid bare in your paper recently, if only to show that there is fellow-feeling in the northern republic as fine and justly indignant as his own, that it springs from no mere added chairs of Spanish in colleges or other sudden bids for South American markets by our industrial oligopolists, that it glowed quite brightly however hidden, even as far back as "the unjust war of 1847."

Written near a hundred years ago, here is the reopened page:

". . . if we could know what part of the money we expend for tea and coffee goes to buy powder and balls, and that it is Mexican blood which makes the clothes on our backs more costly, it would set some of us athinking. During the present fall I have often pictured to myself a government official entering my study and handing me the following bill:

Washington, Sept. 30, 1848.
Rev. Homer Wilbur to Uncle Samuel, Dr.
To his share of work done in Mexico on Partnership acct., sundry jobs, as below.

Killing, maiming and wounding about 5000 Mexicans	$2.00
Slaughtering one woman carrying water to wounded	.10
Extra work on two different Sabbaths (one bombardment and one assault) whereby the Mexicans were prevented from defiling themselves with the idolatries of high mass	3.50
Throwing an especially fortunate and Protestant bomshell into the Cathedral at Vera Cruz, whereby several female Papists were slain at the altar	.50
His proportion of cash paid for conquered territory	1.75
His proportion ditto for conquering territory	.50
Manuring ditto with new superior compost called "American Citizen"	.50
Extending the area of freedom and Protestantism	.01
Glory	.01
Total	$9.87

Immediate Payment is Requested.

N.B. THANKFUL FOR FORMER FAVORS, U S REQUESTS A CONTINUANCE OF PATRONAGE. ORDERS EXECUTED WITH NEATNESS AND DISPATCH. TERMS AS LOW AS THOSE OF ANY OTHER CONTRACTOR FOR THE SAME KIND AND STYLE OF WORK.

"I can fancy the official answering my look of horror with—

" 'Yes, Sir, it looks like a high charge, Sir: but in these days slaughtering is slaughtering.' Verily, I would that

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everyone understood that it was, for it goes about obtaining money under the false pretence of being glory . . ."

There is more, but the book it not out of print and all may read it who wish. Today, at first blush, you might think it written by some embittered soul too deeply imbued in hispanismo.

But it wasn't. It was written by James Russell Lowell, and it can be read in the "Bigelow Papers."

F. C. FISH.

NEGRO SEMINARY

New Hope, Penna.

TO the Editors: I have noted Mr. S. V. Anderson's letter concerning my article on the Negro Seminary. That part of my article which dealt with the reasons for the Seminary's moving from Greenville to the Gulf Coast and with the relation of the Seminary to the Ku Klux Klan, was related to me by an officer of the Seminary. The entire article, then, exactly as it appeared in THE COMMONWEAL, was approved in writing by the Rector of the Seminary, the Rev. John Gaspar.

It is possible for both events, i.e., a visit from the Klan and a visit from the Protestant Committee opposed to the Klan, to have taken place. No one has offered what I consider adequate reasons for the Seminary's leaving or having to leave Greenville. Until such time as I have more positive proof than statements of interested parties, I shall continue to believe that version of the incident (if there were not two separate incidents) related to me by one officer of the Seminary and approved in writing by another.

HARRY SYLVESTER.

INDUSTRIAL PEACE IN CANADA

Montreal, P. Q.

TO the Editors: It seems important to fill in a few spaces in Henry Somerville's article "Industrial Peace in Canada" (COMMONWEAL, May 30). In the first place, in his comparisons with Great Britain and the U. S. A. we must remember that Canada has only about 11,000,000 inhabitants, Great Britain about 40,000,000 and the United States about 130,000,000. I am not sure about comparative industrialization in the three countries (until the war Canada's exports were overwhelmingly of raw material), but the amount of Canada's unionization is only about 15 percent of its working population. In England, said Walter Citrine, "the development of collective bargaining is so complete that all but the tiniest fraction of disputes are settled between employers and trade unions without any government intervention of any kind." Desirable as such a situation is, it could conceivably account for a certain loss of working days pending negotiations or settlement, a loss which friends of labor would not deplore. No need to comment on the American situation at this point.

Those of us who identify ourselves with Canadian labor movements and follow closely our labor press are not as optimistic about the scene as Mr. Somerville seems to be, despite his occasional reservations. In *Hansard* (March 10) Angus McInnis, M.P., is reported as saying in the House of Commons, "One of the important factors operating against the efficiency of our war industries is that neither the government nor the employers of labor have tried to secure the confidence and cooperation of organized labor. I have never known of so much discontent among working people as prevails at this time. Too many industrialists have looked upon war contracts as a lucky bit of business and have failed to recognize that they are engaged in a business . . . which concerns every Canadian. Indeed now in Canada we are seeing a repetition of those things that have been fatal or nearly fatal to the war effort of our allies in other parts of the world. . . . It was this same attitude on the part of British industrialists, before the fall of the Chamberlain government, that proved nearly fatal to Great Britain."

Mr. Somerville may remind me that Labor was given representation on the Labor Supply Board. That was merely consultative (frequently when plans were almost completed), and so futile generally, that the representatives of the All Canadian Congress of Labor and of the Canadian C.I.O. resigned as a protesting gesture.

As far as the Industrial Disputes Investigation Act is concerned I shall quote Prof. G. M. A. Grube (Canadian *Forum,* May, 1941): "The lesson we should draw from the (American strikes) situation is that even a powerful federal government headed by Franklin Roosevelt needs the help of the most clear and definite legislation if it is to enforce even a quite relative measure of social justice. We have no Roosevelt in Canada. (We have had nothing mildly approaching the New Deal.) Our legislation is timid and ineffective. The much debated orders-in-council are generous expressions of pious wishes. The Industrial Disputes Investigation Act which is now extended to all war industries is a peace time measure—its leisurely procedure is quite unsuited to the hectic tempo of war production. It does settle some disputes and it is unfortunate that cases of successful mediation get very little publicity. . . . The bad boys make the headlines and get strangely transformed into sturdy patriots on the way (via a reactionary press) while correspondingly their workers get transfigured into devilish agitators."

The I.D.I.A. was enacted for railways and utilities, in which fields unions had long been recognized. In groups where unions are not established, or are just emerging, the organization work is so obstructed (intimidation, dismissal) that sometimes months go by before the workers are able to invoke the Act. In the Hamilton case, where the government put in a controller, the federal labor department had been most dilatory in cooperating with the workers to set up even the board of conciliation which the company eventually defied. In the Peck case in Montreal, also referred to in the article, the men had been agitating for about three months before there was an adjudication. Then two of the three members of the board interpreted Order-in-Council 7,440 in this way: because D.O.S.C.O.H. (the steel company in question) paid, before 1929, lower wages in Quebec than in their plants in Nova Scotia or Ontario, wages in Quebec must continue to be lower. The Order-in-Council had stated

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that wages must conform to the standards established in an industry *locally* or *nationally* before 1929; the employers say that wages among railway employees only have been standardized *nationally,* and that therefore all other industries must be considered *locally.* As the minority report said (*Labor Gazette,* April, 1941), "It would condemn any large group of workers in an underpaid industry, say, or a low wage area, in this case the whole province of Quebec, to suffer that condition until a new policy was instituted." Fifty percent of the workers were getting about 32 cents an hour, bonus included. It has been suggested that little by little the company may be able to fill its contracts in its other plants and ignore the strikers here.

My own personal investigations have convinced me that, unfortunately, the government can never be accused of being pro-worker.

In connection with the 75 percent excess profits tax, I give a statement by Prof. E. A. Forsey (McGill economics) in an article in *Christian Social Action*: The excess profits tax is based on the assumption "that pre-war profits were reasonable and fair and that companies are entitled to keep or distribute to their shareholders anything up to their average pre-war profit. . . . Yet some companies in the four years were doing extremely well for themselves. A rough calculation for 26 large Canadian companies shows that in 1939 their combined profits, before income tax, were $163,000,000 or about 22 percent on shareholders' capital as defined by the Excess Profits Tax of September, 1939 (the new Act provides for a new definition of 'capital,' whose precise effect is not yet clear). If the earnings in 1940 or any subsequent year were the same as in 1939, these companies, after paying corporation income tax at the increased rate and Excess Profits Tax also, would still have $113,000,000, representing a return of about 15 percent on capital. It is not hard to see why the Minister of Munitions and Supply found it impossible to place a single war order under the old 5 percent profit law, nor why the manufacturers concerned were prepared to stage a general, nation-wide sit-down strike of capital in what they are accustomed to describe as 'the hour of the nation's need.'" The Defense tax has since been added but there is no sign that the corporations will be seriously impoverished.

M. SHERIDAN.

INDUSTRIAL PEACE IN CANADA

Montreal, P. Q.

TO the Editors: I would like to amplify a statement made by Mr. Somerville in his article on "Industrial Peace in Canada" published in your issue of May 30. It is true that there is in Canada "a federal tax of 18 percent on all corporation profits and there is an excess profits tax of 75 percent on the excess of current profits over pre-war profits," but it is also true that in no case shall any corporation pay to the federal government less than 40 percent of its profits. It so happens that 40 is approximately the percentage of the total national income currently being devoted directly to the war effort.

M. G. BALLANTYNE.

The Stage & Screen

The Players of the Year

THE ACTING of the theatre season of 1940-41 was of a distinctly higher average than the plays. Of the veterans there was Helen Hayes's human if undistinguished enactment of Viola, and the amusing cockney Malvolio of Maurice Evans; the high comedy playing of Jane Cowl and Peggy Wood in "Old Acquaintance"; the magnificently varied performance of Gertrude Lawrence in "Lady in the Dark"; the glorious vision of Katherine Cornell in "The Doctor's Dilemma" with beautiful performances by Clarence Derwent, Bramwell Fletcher, Colin Keith-Johnston, Cecil Humphries and Raymond Massey; the work of Mady Christians and George Coulouris in "The Watch on the Rhine"; Ethel Barrymore's perfect rendition of Ethel Barrymore in "The Corn Is Green"; Ethel Water's moving impersonation in "Cabin in the Sky"; and Grace George's splendid playing in her revival of "Kind Lady." These actors and actresses are all old and tried friends, and New York was indeed happy to have them on Broadway and not in Hollywood. There were in addition two Hollywood figures beloved by movie audiences, who tried their fortunes for the first time on Broadway, and both made instant hits. They were Paul Lucas, who gave a poignant and incisive performance of a German revolutionist in "The Watch on the Rhine," and Boris Karloff, who in "Arsenic and Old Lace" was as horrifying as he has ever been on the silver screen. It is hoped that both Mr. Lucas and Mr. Karloff, having discovered the falsity of the saying that east is east and west is west, will henceforth spend part of their working days in the East.

Of the younger players probably the most noteworthy success was made by Helen Craig as the deaf-mute in "Johnny Belinda." Miss Craig revealed a personality of arresting power, as well as proving herself a young actress of unusual technical resource. She ought to go far. Then there was Thelma Schnee as the cockney girl in "The Corn Is Green." Miss Schnee gave a colorful and original performance. A good word too should be said for Richard Waring in the same play. Another newcomer was Dorothy McGuire, who made of Claudia in Rose Franken's play a memorable and delightful figure. Miss McGuire had a worthy companion in Donald Cook, who gave a human and humorous enactment of the husband. Indeed Mr. Cook and Kent Smith in "Old Acquaintance" were the two young actors giving the most effective bits of high comedy playing of the season. Two other splendid performances, this time in the realm of farce, were those of José Ferrer in "Charley's Aunt," and Allyn Joslyn in "Arsenic and Old Lace." Canada Lee was magnificent as the Negro protagonist of "Native Son." Words of praise too should be given to the whole cast of "Happy Days," to Diana Barrymore, Diana Kent, Joan Tetzel, Frederick Bradlee, Peter Scott, and Edward Ashley. Their work as well as the play deserved a better public

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response. Other excellent performances were given by Paul Huber, Louis Hector and Ralph Cullinan in "Johnny Belinda," by Josephine Hull and John Alexander in "Arsenic and Old Lace," by Frances Starr in "Claudia," by Roy Hargrave and Bernadine Hayes in "Blind Alley," by Betsy Blair, Farrell Pelly and E. J. Ballentine in "The Beautiful People," by Nedda Harrigan in "Charley's Aunt," and by Shirley Booth in "My Sister Eileen." Yes. Whatever may be said for our playwrights, our players are worthy upholders of the banner of dramatic art.

GRENVILLE VERNON.

More War—Different Angle

HOLLYWOOD continues to turn out movies with war backgrounds, but every now and then comes one that stands out from all the rest. Such a film is *"Man Hunt."* And it stands out not because it has a new slant on war or hates or the Nazis, but because it employs to perfection the old tried-and-proven "chase" formula and because it says what it has to say without subterfuge or mincing words. Hitler is a spade; and that is that. Dudley Nichols wrote the tight but full-bodied script from Geoffrey Household's exciting yarn, "Rogue Male." Through his excellent work in staging this fantastic melodrama that belongs to the "Foreign Correspondent" school of films, Fritz Lang again places his name with first-rank directors. While Lang follows the Hitchcock technique of sandwiching suspense between understatement and violence, he adds touches of his own, notably the long periods of silence in which the camera speaks with greater eloquence than could the sound track. The pursuit is on from that first breathless moment at the picture's beginning when even the music has stopped and you can hear the hero's breathing as he stalks his prey in his lair and he takes aim with his precision rifle at—the Führer at Berchtesgaden. Then the hero becomes the pursued. Through torture, third degree, German forests, the Danish ship, the grimy foggy London waterfront, the underground, the English countryside, this English hunter is chased by the relentless monocled German. It is a battle of wits—skillful hunters' wits with suspense added to suspense. You don't always believe the story, but at the end you are left chilled, thrilled and exhausted. And the very end is a tour de force, brilliant in spite of its vagueness, because someday in some way this hero will get his original prey. Walter Pidgeon and George Sanders play the two leads to the hilt. Although Nichols' script is so well written that it plays itself, Pidgeon puts conviction into the rôle of the Englishman for whom "the sport is in the chase, not the kill"; and Sanders is startling in his personification of the German who responds, "You are decadent. *We* do not hesitate to destroy." The only time the film slows up is in the intimation of love scenes when Joan Bennett, as the waterfront tart who helps the hero after he reaches London, wants more than monetary reward. But not for long does Fritz Lang allow this suggestion of love to interfere or break the spell of the chase. Quickly the hero runs from this girl to take the underground on his way to nowhere. If you are easily excited or have claustrophobia, beware of this robust adventure film. The quick, breathtaking fight in the tubes and the nerve-racking scene in the cave will haunt you. So well has Lang handled the still silences of this thirty-ninth step that his "Man Hunt" is a masterpiece of hushed expectancy.

Still another phase of war against the Nazis is revealed in *"Underground,"* which concerns the movement of the illegal-radio group who keep Germans informed about what is really going on in their country. While this film is not an extraordinary study in the psychology of horror and the hunted like "Man Hunt," it is an interesting thriller-melodrama. As Charles Grayson's screenplay reveals the working of the heroic band who scheme to undermine The Party by showing that there is no unity between the German people and their government, a story unfolds about two brothers—one a loyal Nazi soldier (Jeffrey Lynn) and the other a leader of the underground movement (Philip Dorn). Before the tense climax in which brother confronts brother in a Gestapo office, the excitement has included scenes of spying, counter-espionage, a concentration camp, illegal broadcasting, cruel beatings, a suicide, much plotting and many "Heil Hitlers." Director Vincent Sherman keeps the action moving at a fast clip and gets interesting performances out of Philip Dorn, Martin Kosleck, Mona Maris and Kaaren Verne. All these melodramatic proceedings are given an air of timely reality by references to Hess and the Bismarck.

One event, important to the world of cinema, that has passed without receiving the publicity and huzzahs it deserves is the recent publication of the first volume of "The Film Index" known as "The Film As Art." The reluctance of the publishers to send out review copies of a ten-dollar book no doubt has much to do with the absence of notices, but the book merits praise and should get the thanks of all who are sincerely interested in cinema. "The Film As Art" is an annotated bibliography, of 780 pages, compiled by the New York City WPA Writers Project. Under Editor Harold Leonard this group worked for more than three years, reading the 8,600 books, film reviews, magazine articles and other material concerning cinema as a creative art, classifying their notes, arranging and indexing. Because they were creating the first film bibliography, theirs was an especially difficult task and so much more commendable is their satisfactory finished work. The volume is divided into two main sections: History and Technique, which includes the esthetics of the film in its many classifications; Types of Film which covers individual pictures. But the book is more than just a bibliography with the listing of 4,300 films and 4,200 actors, directors, scenarists, etc.; it includes many digests of books and articles, as well as essential data on the films themselves. While there are frequent references to the European film, the major emphasis is on the American contribution to this art. Writers, libraries, schools and workers in the motion picture industry itself will find this volume, which includes references to 2,100 authors' writings on cinema, of inestimable value. This first volume is to be followed by two others: "The Film in Industry" and "The Film in Society." With the publication of "The Film As Art," cinema has taken another step forward in establishing itself as one of the major arts.

PHILIP T. HARTUNG.

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"The First Modern Man"

By E. V. R. WYATT

THERE was once a scholar named Petrarch who courted Wisdom, and yet one cannot call him wholly a wise man for he also loved Fame and, while realizing that Fame and Wisdom have little in common, he offered seats to both the ladies of his choice in the chariot of his career and set off for Parnassus. He was a determined driver and so rapid and spirited was his progress that many men in smaller vehicles with less distinguished passengers started out after him along the same roadway which was soon lined with cheering multitudes. Invitations checked the Scholar's speed, but added to his glory when poets and philosophers, dukes, princes, kings, the emperor and the pope welcomed him as a guest of unique distinction. Nor was the Scholar remiss in furthering his own reputation; for Fame he wrote an epic all in Latin, and Wisdom he wooed in her most exclusive tomes until he could drive no longer and died by the wayside, his head on an open book.

In this renowned career there had been but one impediment and that was due to the weakness of even a Scholar's emotions when, one day, Petrarch's eyes, roving from the majestic form of Wisdom, perceived the full fairness of human beauty, and for the next twenty years she not only distracted his thoughts, but threatened his philosophic equipoise. Beauty too, alone of his friends, spurned his advances till, being but mortal, she perished and the Scholar found some consolation in the thought that now his allegiance to Wisdom and Fame would be complete. But Fame is an uncertain minx and, after the Scholar's death, she found her acquaintance with Wisdom quite a bore. Standing apart in the libraries, Wisdom's garments even with their classic design seemed dull and a bit dusty.

"I believe," cried Fame rudely, "that you are not really Wisdom at all but her step-sister, Learning. A rivederla!" And, gathering her glittering draperies about her, Fame fled away. But as she passed through the Garden of Success, she came upon the graceful figure of Poetry garlanded with a lovely new wreath.

"What are you wearing?" asked Fame.

"Petrarch's songs," answered Poetry.

Fame then snatched some of the roses from the wreath and placed them in her hair. She is still wearing them on occasions, and they are not faded.

In spite of all the Scholar's efforts, who has ever heard nowadays of his Latin biographies or his great long Latin poem, "Africa?" There have been four hundred editions of his Italian verses to ten of the Latin epic, and as for his "Lives of Famous Men," it never saw publication until 1839 and then only as a literary curiosity. It is not even as the poet crowned by the Roman Senate that Petrarch lives today, but as the Italian who wrote sonnets and loved Laura!

A Frenchman hails Petrarch as "the first modern man," the forerunner of that movement which was to bring enlightenment to a world darkened by a veil of faith. In mandatory reckoning, he belongs as much to the middle ages as Chaucer, yet Petrarch does embody the traits, then unrecognized, that have developed so furiously in our own times. Self-analysis had for him the fascination that secular leisure makes possible. Monastic discipline had taken shrewd precaution against its encroachment during the centuries when the only leisure possible was in the cloister. Petrarch's master, Augustine, it is true, had employed introspection to punctuate the story of his conversion, but nascent individualism found the method alluring for more profane purposes. The delights of the classics, which to Jerome were erudition's or culture's most subtle brand of temptation, Petrarch sponsored recklessly. He inspired his contemporaries to seek learning for her own sake and without the outworn tag, *ad majorem Dei gloriam,* which had circumscribed the efforts of the schoolmen. This is reckoned as his great contribution to the renaissance, which was later to see the old gods slip back, unobtrusively at first, into the world of art and letters. But once the gate was unlatched, they have pushed it farther and farther open until they usurp the places of those very saints who had once purged the classic haunts. Very fair and fragile is Venus as she rises from Botticelli's foam; very rosily full of the gusto of life is she as she glows on the canvas of Rubens. The mysterious hint of unseen powers that may be felt in some of the backgrounds of da Vinci became the foreground of Poussin and, with delicate perfection, the woods of Watteau are dedicated to Venus in her most enchanting guise. Angels have become an innovation and nudes a commonplace.

Should he return to review his achievements, Petrarch might have a shock in discovering the point to which his pleasure in self-analysis and delight in pagan beauty has developed; and also that his love songs, which he dismissed as "popular trifles" (*nugellas vulgares*) and "boyish foolishness" (*juveniles ineptias*), had become the basis for his reputation. Chaucer's vocabulary is obsolescent to the average English-speaking man, but every word employed by Petrarch is still current with Italians. His romance is also very modern as compared to Dante's. There is fantasy but no mysticism in Petrarch's approach to Laura. His desires were very human and it is through no fault of his they lacked fulfillment. Yet, though the gaunt genius of Dante dominates the radiance of Beatrice, Laura, more shadowy in what is called reality, survives in as clear perspective as her lover. That she lived in the environs of Avignon, that she died of the plague on April 6, 1348, are all the facts we know but, in the verses of Petrarch, one can feel the softness of Laura's glance, see the light wind stir the halo of her pale gold hair in its silken net and sense the delicate aloofness that was at once so entrancing and so bitter to her lover.

For the very first time English readers* may now enjoy for themselves the eleven madrigals written for Laura by her passionate poet and, as Helen Lee Peabody has been compassionate to the student and placed the original Italian on the opposite page, the quality of those velvety syllables may be appreciated by the veriest tyro

* *Madrigals and Odes from Petrarch. Translated by Helen Lee Peabody. Preface by Giuseppe Prezzolini. Loker Raley.* $2.00.

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in Romance languages. The English verses are free as to rhythm and rhyming, but Mrs. Peabody understands her poet and how his genuine despair was always tempered by his appreciation of the beauty of his own tragedy. Exquisite also in its phrasing, and the finest translation, is the added ode to the "Vergine Bella," to whom Petrarch turns for comfort on Laura's death:

Praying that thou will bend
The twisted fragments of my broken life
Unto a perfect end.

Very delicately Petrarch assures Our Lady that his love story involved no carnal sin, while venturing to suggest that, as he had proved so faithful to mortal beauty, the Queen of Heaven may depend upon his loyalty to a celestial sovereign. Did the Virgin accept this rather belated proffer of service? And did he cling gratefully to that merciful hand, outstretched to so many a poor sinner groping through the sudden darkness, on that last night when he died while deep in study? Alas, history has left no comment on the nature of the book that Petrarch was reading when the Angel of Death approached.

More Books of the Week

If Judgment Comes. Alfred Noyes. Stokes. $1.50.

MR. NOYES has given us in this latest of his poems a fierce denunciation of the German dictator, Hitler. There is considerable difference, however, between Mr. Noyes' poem and the spate of vulgar ravings directed against Hitler by inferior versifiers ever since the nazi chief rose to power. Mr. Noyes weighs evidence for and against the culprit; he admits the faults and failures of England, the degeneracy of thought manifest in "intellectual" circles since 1918, the absurd deification of, in turn, Lenin, Freud, Marx, the miserable ineptitude, moral and political, of the democracies. Indeed, in all the rush and roar of anti-Hitler propaganda, this poem alone sets a rude finger on the actual sore spot; the abandonment of God by the modern world. One has not to be very much either of poet or mystic to detect in the German dictator a scourge in the Almighty Hand, nor is this the less true because it is obvious.

The intention of the poem is not mere destructive analysis of the situation but rather an idealistic plea for regeneration. Against Hitler, Mr. Noyes arrays the prayers of men and women of good will, the sufferings of the innocent on both sides, a fervent *mea culpa* and a plea for respite, for peace, that the decent people of this world may flourish again under a Christian dispensation.

Mr. Noyes' work has always been impressive, not for the beauty of isolated lines or images, but in its total effect. "The Mermaid Tavern," "Drake" and other of his long poems have a splendor of unity that is hard to define or indicate. So with this poem; it is blank verse, direct, unsubtle, conventional. There are no precious tricks to win the applause of a coterie, but rather intensely felt and eloquent rhetoric addressed to the heart and the reason of the world. J. G. E. HOPKINS.

Something of a Hero. I. J. Kapstein. Knopf. $2.75.

THE EPIGRAPH of this novel comes from George Santayana: "If a noble and civilized democracy is to subsist, the common citizen must be something of a saint and something of a hero." Whether Mr. Kapstein is vague or whether the title and epigraph were afterthoughts

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of a publisher looking for something timely, we cannot be sure, but we must respect the author's intention in this long, grave and uneven first novel.

Mr. Kapstein's thesis, as I see it, is not a new one. Money is the root of all evil. For it people will do virtually anything. It—or its lack—warps the judgment of good men, makes lesser men brutish, blunts the conscience of those who should know better: Catholics, for example.

The author follows his characters on several levels of society, over about a generation in a small city, Middle Western in character. His protagonist, as much as he has one, is John Cantrell, a Civil War veteran, who might be described as a capitalist with a conscience; a good man but curiously ineffectual, whether through age or the inertia sometimes caused by money. Virtually all the other characters in the book are stock, although with one of them, Francis Connell, the "Borough Hall Catholic," the author had an opportunity to delineate the curious motivation and rationalization which must go on in the minds of those strange people who have managed to wallow in crooked politics and still contrive to convince themselves and others—well, some others—that they are pillars of the Catholic Church. Here Mr. Kapstein failed most signally. We know Connell is a Catholic, but the curious processes of his mind are ignored or avoided by the author.

If the title is Mr. Kapstein's and not his publisher's, we must conclude that he is not only vague but that he seems to have ignored or overlooked the fact that Santayana used the word "saint" in the epigraph before he used the word "hero." It is, despite its occasional insight, its several exciting passages, a generally disappointing book from the author of one of the best novelettes of our time, "The Song the Summer Evening Sings."

HARRY SYLVESTER.

Orphans of the Pacific. Florence Horn. Reynal. $3.50.

THERE have been few good books written about the Philippines. In the past not many people read even these few. Today, however, the Philippines are no longer a name, but actual realities to millions of Americans.

Florence Horn has given us an interesting, informative and fairly factual volume in her "Orphans of the Pacific." She gives much evidence of having seen the "Pearls of the Orient," not through the porthole of a modern ocean liner, but from actual contact.

In general the book is a conservative evaluation of the smiling, kindly Filipino people. But we find that Miss Horn has a flare for the bizarre. Here and there she over-emphasizes local incidents and makes them of paramount importance. Such, for example, as the Sakdal uprising, the Moros that sometimes run amok, and the Friar Lands controversy. According to a pamphlet called "Land Resources of the Philippines" and published in 1939 by the Department of Agriculture of the Philippine Commonwealth, only one-fifth of one percent of the potential farm lands of the nation were owned by the Church. Even this amount has been reduced in the past year. Surely such holdings cannot be an insoluble difficulty in a country of seventeen million people. Again when she writes that "to the Catholic majority (about 13,000,000) Jesus Christ and the Virgin Mary are no more real than the destructive spooks they call Aswangs," Miss Horn is guilty of a grave misrepresentation. Despite many weakness, even from the religious side, Catholicity is deeply worked into the warp and woof of the Filipinos. WILLIAM A. FLETCHER.

The Ukraine a History. W. E. D. Allen. Cambridge-Macmillan. $4.50.

ASSISTED by several anonymous scholars, the author of "A History of the Georgian People" sought to produce a serious contribution to the history of Eastern Europe and the difficult Ukrainian problem. An enormous mass of information, almost exclusively political and social in content, is summarized concisely and objectively with no affectation of literary brilliance.

Comprehensive consideration is accorded to geographical factors, the origin of the Slavs, Kievan Russia, the Mongols, the Polish-Lithuanian state, the Cossacks, the Ukraine in the Russian Empire, the period of war, revolution and communism, economic development and the present (1939-1940) situation. Lengthy bibliographical notes, which incidentally are extremely readable, make available to English readers the views, theories and recent researches of outstanding specialists.

Although Mr. Allen evidently sympathizes with the Ukrainians, he permits no petty bias or false romanticism to disfigure his text. At the period of the great Cossack revolt the ignorant clergy of a decadent Orthodox Church were no match for the disciplined Jesuits, but the Catholic Church became identified with the interests of the hated Polish landlords. On the other hand, Ukrainian historians now admit the true character of the Hetmans who succeeded Bohdan Khmelnytsky, and understand that union with Muscovy was an historical necessity. Today the nationalist thesis of a Greater Ukraine may be feasible, considering economic potentialities, but the country lacks the necessary cultural traditions.

It is difficult to pass judgment on his portrait of a bestial Soviet administration in comparison to which the persecuting Polish state appears a veritable Utopia. The author argues that political thought lags behind historical events. Therefore the Polish infatuation for a revived but impossible *Rzecz Pospolita* was only equalled by the sterile dogmatism of Czech liberalism. This made it impossible to create any effective federation of Baltic, Slavic and Danubian states between Russia and Germany.

There are few good histories of the Ukraine available in any of the languages of Western Europe. Therefore Mr. Allen's book should be welcomed by our libraries.

THEODORE M. AVERY, JR.

On Current Best Sellers

OF THE TEN fiction best sellers just listed by the *Publishers Weekly* for last month "compiled on a percentage basis from the reports of 102 book sellers" the majority had to do with war and violence. The most popular, "Random Harvest" by James Hilton, Little Brown, $2.50 (reviewed, COMMONWEAL, February 28), treats the last war. The book's hero is an amnesia victim, the latter part being his rather stirring love story.

The second most popular novel, "This Above All" by Eric Knight, Harper, $2.50, despite the blurb on the jacket is much more of a study of personal demoralization and degradation caused by the war than it is a tribute to the courage of the British defenders, although it is a tribute to that courage too. There are pages and pages of discussion on war, pacifism, the evils in the world, Dunkirk, Hitlerism, but the narrative deals with a sordid love affair. Not without a sense of pity and a feeling for bravery, "This Above All" is hard-boiled journalese.

"H. M. Pulham, Esquire" by John P. Marquand, Little Brown, $2.50 (COMMONWEAL, May 2), is another

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one of those skilful dissections of the New England character by the author of "The Late George Apley." "In This Our Life" by Ellen Glasgow, Harcourt, $2.50 (COMMONWEAL, March 28), the most distinguished novel in the group, is another analysis of a sector of American life. Primarily a novel of ideas and less concerned with locale than Mr. Marquand, Miss Glasgow in fact describes the frustration due to lack of religious faith.

"They Came to a River" by Alice McKay, Macmillan, $2.75, is a newcomer to the best seller list. It deals with early days of the Columbia River country in the American Northwest in a warm nostalgic fashion. It is the story of a woman's life. "Mr. and Mrs. Cugat" by Isabel Scott Rorick, Houghton, $2.00, is also on the pleasant side (Cwl, May 23). It has been widely advertised as escapist reading for troublous times. The sketchy picture it gives of happy married life—with a ménage apparently devoid of children—is fairly amusing. Widely divergent in tone is Erich Maria Remarque's "Flotsam," Little Brown, $2.50, a bitter tale of the wanderings of exiles from Nazi Germany before September, 1939.

"Oliver Wiswell" by Kenneth Roberts, Doubleday, $3.00 (Cwl, December 27, 1940), and "For Whom the Bell Tolls" by Ernest Hemingway, Scribners, $2.75 (Cwl, December 13, 1940), continue in the best seller list. Finally, there is "Delilah" by Marcus Goodrich, Farrar & Rinehart, $2.75 (Cwl, March 7), a rather remarkable story of a United States destroyer and its men.

"Blood, Sweat and Tears" by Winston S. Churchill, Putnam, $3.00, the most popular of the non-fiction titles, is a collection of the speeches of the doughty British Prime Minister, from May 5, 1938 on. "The White Cliffs" by Alice Duer Miller, Coward-McCann, $1.00, a best seller since the fall, is a long narrative poem about an American woman who went to England and married there at the beginning of the last war. Her feelings about the present conflict are strikingly similar to Mr. Churchill's.

"Out of the Night" by Jan Valtin, Alliance, $3.50 (Cwl, March 28), is the frequently gruesome life story of an anti-Nazi. Less personal is Irvin S. Cobb's "Exit Laughing," Bobbs Merrill, $3.50, a rambling story of his journalistic career with impressions of famous men he has met and a number of good yarns thrown in for good measure. Mr. Cobb's story embodies a lot of Americana.

"The Time Is Now" by Pierre van Paassen, Dial, $1.00 (Cwl, June 20), is a feverish plea for immediate action on the part of the United States in the face of the Nazi threat to our security; "The Soong Sisters" by Emily Hahn, Doubleday, $3.00 (Cwl, June 13), personal recollections of Madam Kung, Madam Sun Yat-Sen and Madam Chiang Kai-Shek—all of whom now live under the same roof. "My Sister and I" by Dirk van der Heide, Harcourt, $1.00 (Cwl, February 7), is a poignant youthful story of the German invasion of Holland, but unhappily responsible for that song.

"Kabloona" by Gontran de Poncins, Reynal & Hitchcock, $3.00 (Cwl, April 11), is an experience story of a visit to the Eskimos, a diary of life in an igloo, a commentary on primitive habits, a spiritual pilgrimage. "Lanterns on the Levee" by William A. Percy, Knopf, $3.00 (Cwl, May 30), treats problems on the Mississippi. Finally, "Come Wind, Come Weather," by Daphne du Maurier, Doubleday, $.25 (Cwl, April 25), an account of the growing understanding among the English people.

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Next Week

HITLER AND RUSSIA by Don Luigi Sturzo, leader of the Italian People's Party and author of the authoritative, "Church and State," is an analysis of this perplexing political situation. "There is no longer any balance of power between Germany and Russia. Before the war Russia, by means of its alliances with France and Czechoslovakia, and the help of England, could hold Germany at bay. But this balance was destroyed by the Munich agreement of 1938 and the Moscow Pact of August, 1939 . . ."

SIR JAMES FRAZER by Theodore M. Avery, Jr., deals with the career of the author of the "Golden Bough," the most widely read work in anthropology ever published in English. This sketch is an able brief summary of the viewpoint of one of the most influential writers of modern times together with a succinct analysis of its scientific validity. It is possible to discern in the theories of the "Golden Bough," the source of many widely held theories on religious origins.

BIG INJUN WAGON-BOX FIGHT by T. D. Lyons is another colorful fragment from the later history of the great American west. "Red Cloud had over 1,200 fine braves armed with either the muzzle-loading rifle or the bow and arrow. His soldiers were unequalled in the whole United States as skilled horsemen. Any of them was equal to the most skilled professional circus bareback rider of the whites. These braves could stand upright on a galloping Indian pony and hit a silver dollar at fifty yards with a tipped arrow. Red Cloud's nephew led the charge on the Wagon-Box corral. . . ."

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The Inner Forum

"SUMMER Schools of Catholic Action" will be held this year in New York, St. Louis, Boston, Chicago and Pittsburgh. The six-day session in Pittsburgh, for instance, will be conducted by founder and director, Rev. Daniel A. Lord, S.J., August 4-9. Father Lord will be assisted by a staff of fourteen priests and several lay leaders. The school consists of an intensive course in Catholic leadership and will be attended by priests and religious, by the laity both women and men, both young and old. The courses will be given with the intent "to train the leader and make leaders. They are open to all who wish to practice their faith more intelligently and efficiently."

"The Kingdom of Christ" will be the theme of the first general morning session. Next on the schedule will come classes in organizational principles, methods, and technique. These classes will be adapted to the various types of educational establishments, such as elementary and secondary schools, colleges and universities. The final general morning session will consider the topic, "The Positive Side of the Commandments."

A second summer school of a somewhat different order will be in session for three weeks (July 14-August 1) at St. Mary of the Lake Seminary at Mundelein, Illinois. For the past three years it has been a School of Social Action for priests. This year, however, the summer session for priests will be devoted entirely to the Liturgy. Its purpose will be to "refresh the liturgical doctrine in the minds of priests and to discuss with them a more intelligent and active participation on the part of the laity." Particular stress will be laid upon the following phases of the Liturgy: the Mass, the Sacramental Liturgy, parish participation, the Liturgical Year, the Doctrinal background, and the Chant.

Among the prominent priests on the faculty will be the Revs. William Busch, Gerald Ellard, S.J., Godfrey Diekmann, O.S.B., Gregory O'Brien, O.S.M., H. A. Reinhold, and the Right Reverend Monsignor M. B. Hellriegel.

Charges for board and tuition have been kept down to a minimum, and everyone attending will be assigned a room and will be given the opportunity to say Mass.

CONTRIBUTORS

Clarence FINLAYSON, a Chilean scholar, is now teaching at Notre Dame. He is a frequent contributor to numerous South American periodicals.

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